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Restricted
Firefly House, 6th tape, first series (7 tapes)
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This transcription is Restricted to Those
who have listened to the FireFly Series
It is to be Returned to the Office
Not to the Transcription Room

Mr. Nyland: Tonight we will start off with a quiet period. Just a few words. Of course, you try to collect yourself. That means that all of you, whatever it is in your personality and whatever there is as a beginning of an Individuality, all belongs together. You try to make that what is there understand each other; so that, you might say, that your feeling and your mind and your body feel at home with each other. So, you should have no particular conflict. There may be, in the beginning, because of the thoughts you bring with you, but try to eliminate them. It is not particularly right to drain because then you might lose a great deal of energy which can be quite useful. When you want to form a unity—an entity in any event—you have to have something to work with, and you must not be at the lowest possible level. So, you exclude simply the thoughts that are superficial, and you try to retain that what you think is of value for your personality.

This time, you don't close your eyes. You stay quiet. You can even look at each other. You try to retain what there is in you, regardless of who you see or whatever the impression is that other people make on you. It is a...it is a problem of ordinary life, not to lose yourself in a congenial... more or less congenial group. It may be easier—it is not ordinary life, but it is a little bit like it. And when you keep on simply being what you are, only be quiet and try to look inside; try to see what is the value of you, where is your level; to what extent, even, can you be poised within yourself without being disturbed by anyone

else. We do it in the beginning now to see if you can do it, or if you can reach some kind of a state which is desirable.

You can close your eyes if you wish, but it's not necessary...

[5 minutes of silence]

That's enough. Sometimes it's quite difficult. When you have your eyes open you will find that you will start to stare. And staring is very good–it's on the borderline, but the danger that you fall asleep is tremendous. When you stare, you eliminate as much as you can from your sense organs that they don't affect you, and that's why the state is right. But it is so close to not existing, either mentally or emotionally, that your body doesn't know what to do and it will make you fall asleep.

When we talk about these kind of things—exercises, things that are meant to place more and more the emphasis on ordinary life—in the beginning in Work the emphasis is always on the creation of 'I' and the necessity of having an Objective Faculty that could start to function. And then in the stages of Benevolence, considering what we are, and even in Participation, trying to do something; but the accent remains on the active force of 'I'. When one wants to go over into a permanent existence on Earth, in which Objectivity can remain, the emphasis has to be placed on your ordinary life as it is, with constantly the background of 'I' and the surrounding Objectivity. It is at that time, when you call on 'I' in the midst of your activity, when your body is in an unconscious state, that that then 'I' will be there whenever you wish.

A Conscious state does not mean that there is constantly an 'I' available, than only that the 'I' has had its function of changing you into an 'Individuality,' we call it, something that then becomes permanent. But then the distinction between 'I' and 'It' doesn't exist anymore, and the distinction between 'unconscious' and 'Conscious' doesn't exist, because Consciousness is the only thing existing. And the same with Conscience and that what we

call our ordinary measuring stick. And as far as the body is concerned, it remains the form; but the form is directed from different kind of sources.

When we talk about Work, Work of this kind, it is very difficult to keep on placing the emphasis where it belongs, because it is very difficult to make something permanent. And you will constantly wish to withdraw on that with what you are familiar. It's also, when such ideas as we have been talking about in the last four or five weeks are put in front of you, it is much more as an aim towards which you will strive. It is not that I expect you to be able to do it, or to accomplish really what I mean when I sometimes describe a certain experiment, or even an exercise, or I talk about what is the state of Objectivity, that I would have a notion that you understand it. What it purports to do is to put you constantly in a certain state remembering these evenings of Tuesday, that there is something that you must learn to strive for, and that to some extent it is sketched out in outline, and that that outline, you have to see in what respect you can start filling it.

The outline of this kind of Work, in general terms and terminology we can understand, is really a new kind of a form in which one wishes to pour a kind of life which has more permanency for us. That is, it is closer to reality than that what we have in this kind of a body, and that what the changes is of the body is a looseness and a porosity so that this form, of the body itself, gradually does not count—not too much—and that gradually one becomes free from it. And that the form which will take over is the outline which one tries to 'sketch,' I say, when one talks about ideas or particular roads towards Consciousness, towards permanency, towards that what is really needed, you might say even that what concerns truth for us in this life, and that I do not expect you to be able to accomplish it. What is needed is the direction which is given and that you, looking in that direction, gradually will dare to move and to come to a point where you can. And perhaps at certain points you will want to give up because it's too difficult, or you cannot let loose,

you cannot let go of what binds you to the Earth. And sometimes a long time is needed to dissolve it.

At the same time, these ideas being quite far removed, when they give you an impetus, by comparison it makes your life on Earth a little bit miserable. Because you understand, then, out of what form you will have to grow, and you have to learn how to adapt yourself and to be able to let go of what still is binding you. And that sometimes makes you despair. Because one wishes to Work, and one is sometimes so imbibed with that idea that one ought to, and you try with all your might, and it is not successful–not even in ordinary terms. And what it gives you is really much more confusion. And when that confusion takes hold of you, you do not understand why you should even wish to continue, because in the light of that what must be accomplished, and what of course is of more value because that you know within your heart, that what you have to live through in ordinary life becomes every once in a while quite disgusting.

And one has thoughts then, why should I continue? Because if that what I am living with in ordinary life is not worthwhile very much, and if I cannot accomplish what I really wish or what is as an aim, and talking about it and coming together on a Tuesday and then being reminded of such an aim makes it very difficult so that the first question is, do I really belong? And the second is, why should I even try when I know already that I cannot do it?

You will go sometimes through such states. You will realize that what is of ordinary life is of very little value; and you don't want to continue with it, partly because you already know, partly also because you don't hope any more of anything being accomplished in ordinary life.

And, of course, that's where you're wrong. Because there is a tremendous amount to be accomplished in ordinary life, with Work. And it's exactly for that reason that the

emphasis, now, for the wish to suffer intentionally, that one places it completely on that what I am. And what I am now as behavior form, that what I am as a human being, that what is the requirement for me of living on Earth, to try then to exhaust from that fact enough—at least sufficient for me, to give me some hope that not everything is lost—but that in the direction, if I know what the direction is, even if I am bound and even if I have leaden feet that I cannot walk, that at least I bend up straight and I look towards my aim.

At times you have to see this early in the morning, when you are a little bit more free, and perhaps it may not even give you joy that there is a day ahead of you, but there is something in you that responds to the fact that it is light. And if at a certain time during the early morning you could just be open to that fact that the Sun has come above the horizon and that there is a meaning in the Sun, and that there is a meaning in your life being affected by that day, by light in general, even if it rains, that then that can give you, for that one moment, the assurance that it is still worthwhile to live at least another day.

I say it is not the accomplishment. Many times it is the inner desire. It's really that kind of sincerity of a wish, and it is always based on that whatever I feel I can do, or what I cannot do, that the sincerity determines to what extent I want to continue even to be in the 'neighborhood,' as it were, of these ideas, so that if the time could come that I actually could understand a little more, then I will want to do something. And during that particular period one hibernates. One just plays it quite low. One is sometimes quite close to the ground, and at times, one doesn't even dare to stand up.

The only solution is to understand what is life. Because life continues, regardless of what you are. Life is now in all of us. If we die, life remains. And it is exactly that that can help you to see that nothing happens even if you would kill yourself. Because life, as it is now in this form, will again be put into another form, and there is no guarantee, even, that you know what form it is, but your life, in the way it is now separated from the totality of

life, will continue for some time, until your life has eaten up your time. Then your life is free.

So, for that reason, one simply continues to consider what is the new form. And that's why I said a little while ago, the form is just a little indication, a little sketch, outline. But, what is the difference between that and a form I don't know? It is that I make it. When I make an aim, the aim is mine. It doesn't matter how I make it. It doesn't matter where the force comes from to create it. It is that I am perfectly willing to give credit to anything that happens to come to me as a thought or a feeling, not knowing, and I say it comes from the 'blue sky.' But I find myself with it, at times, and I know that at times I want to take a pencil and sketch the outline of Objectivity.

I know well enough how I will fail in trying to do that, because it is the impossibility of describing. But I try. It is the same as a little child takes a pencil and tries to make scratches on a piece of paper which for the child have a meaning, and it may not be a language that you can read. It is true of all creative art. This kind of belief that one creates something of one's own as creation, that in that as an aim belongs to you, and therefore it is different from any other way of an 'out' of this life. And I keep the responsibility for that what I have created, and I keep on making a form and sketches, gradually, and utilizing that what is ordinary life for that purpose in order not to lose contact, because if I want life to go in there, I can only find it now in that what I am. The thought and the feeling in wishing to create may come from something else. It may come through the means of Magnetic Center. It may come through certain atmospheres and radiations. It may come from God. It may come from something that I call Infinity coming to me in this life, crystallizing out, because that might happen, that it then becomes partly visible, or perhaps touchable, or that what I know by experience which starts to affect me and I don't know where it comes from.

And this is worthwhile to know because we are living in such a terrible period. I've said it already many times, and some time ago I warned about it. And it is now overshadowed by a little nonsensical experiment of two poor people reaching the Moon and not knowing what to do there. I can reach my Moon any day of the week. I don't have to go through special preparations. The way is very simple because it's so close home: the Moon is me, my behavior. And when I want to investigate, all I need is a telescope. And when I have that method, all I need then is an observer, and even an observer I can create. But nevertheless, those what are the effects at the present time in this particular period—what we call '1969'—are terrible to us, and it is many times as if there are some spirits unleashed who have invaded this Earth. Of course it isn't that. I've explained before that it has to do with the growth of the Earth itself and that the conditions that are created for mankind are partly a warning that God cannot be mocked; that He will not allow it; and that Mother Nature has her own aim and in that way is far superior than the totality of organic kingdom on Earth.

But we, as little human beings, we think we are heroic when for a little while we get away from the atmosphere of the Earth. But we always have to come back. We are back on Earth all the time, and we are living under conditions which are wrong and we know it. We also know that we are affected. We also know that it makes it much more difficult for us to Work. It is something that has to be understood by some people, and the question has to be asked: What does one do? Can one submit? And even in such submission, try to produce more Work and energy to overcome the rather difficult conditions. One asks: Is that enough? It is enough for oneself. The amount of energy that can be produced with a real desire to overcome the different forms of behavior of oneself and to try to understand what is needed, one can keep on sketching an outline. It doesn't matter how feeble one is. The concentration of the energy in an arm which you cannot lift up,

practically, or with eyes which cannot see very much anymore because of age, or that what are inherent in the body as obstacles; there is always enough to find an expression for life in a new form, particularly when there is a wish for creation.

The wish for creation is the formation of something, of course, that doesn't exist now; and for oneself it can suffice. But is there a task that we as a group of people, professing to be interested in Consciousness and Conscience, we getting together and then sitting and talking, and then perhaps by means of that hoping to attract the attention of His Endlessness; and that we then wish in some way or other to be filled and inspired, and that then the responsibility strikes one, what is one going to do with all of this and to what extent do we actually have to submit? And of course I feel that one doesn't have to; rather that it is possible, among all of us, to create something that can counteract the Zilnotrago of the Earth.

If one only wishes to understand it in the right way. Because, what are we really then up against? It is a fight between darkness and light. And that, of course, it has to be reflected in what one wishes for oneself, and if one is convinced that the road towards Consciousness is the road out of the bondage of the Earth, one must also know then that it is necessary for God to be represented, on Earth even, when the conditions of Earth are such that everybody would be led to believe that He is dead. And that, of course, one cannot assume, even, because for oneself the experience is much too strong, and one knows that there is a possibility of becoming Conscious, and one also knows that at times one has experienced it, regardless of how it came about—accidentally or on account of an honest effort—such a fact has become a fact irrefutable: God is alive in oneself, and God as a whole demands the continuation of that understanding, and He demands from a Cosmic aspect that there are a group of people on Earth who can understand the striving of Mother Earth herself. And that the time should be shortened as much as possible so that

uncontrolled forces, playing into troubled water and fishing there, will not bring up all kind of monsters; but that they, in time, could actually be stopped in that kind of an attempt—or, rather, not even an attempt because they are let loose and when there is nothing to oppose them, they will destroy a great many things.

I see it as a task for anyone who wishes to grow, that he has to do something regarding that. And so, I would like to ask you something. But, you see, again I hesitate, because I do not wish you to do it because I ask you. I only want you to help and to help me when you feel that that is the right thing to do, and it doesn't make any difference to me—it would make a difference as a total result, but not to me, if you can say, "I cannot do that." I'll explain to you what I mean.

I would like all of us for the next three days to make such attempts, not of Work, but attempts to be able to become familiar with the reality of one's Self. And that one has to learn, during these days, from early morning 'til late at night, in any kind of situation, wherever you may be, in any kind of a state you are, whatever you are engaged in, that you remember your Self. And that your behavior, in whatever relationship and whatever you try to do and whichever way you want to talk, and whatever the behavior is towards other people and what are provoked in you as thoughts and feelings, that you start to question them, to what extent do they belong to His Endlessness?

That is a very big task. But it would be extremely useful because such attempt made by people who are sincere, and as constantly as they can remember it and be reminded in daily life that that is also their aim and that the emphasis is not always on the surface but on their inner existence as a necessity of understanding what is the meaning of this life on Earth and why does God allow these kind of things to exist: exactly for the purpose for people to try to live in accordance with the laws which He promulgates.

What will it mean? It means that in...every time one thinks about this, one

remembers that someone else also may be Working in that sense. It would create such coherence, such solidarity. I know of only one instance when I have experienced it. It was after the death of Gurdjieff, when a few of us undertook the task for forty days to read All And Everything continuously. There were twelve of us. We selected them. And you may have heard this before: we read two hours around the clock, and the next two hours someone else would read, and the next someone else. And the tremendous influence it had on one, when being part of that little group, that I at times knew that someone else was reading, and that I could count on it because that was the promise I had made—and all of us had made—to continuously remain in contact through All and Everything with whatever there was of Soul of Gurdjieff, and then by means of that to set him free, so that he need not be bound by Earth after the forty days were over. I say this because it created such solidarity among that little group, and the knowledge, that each person was Working at his time at this task, was a tremendous boost for oneself, and also it created in oneself such desire not to fail.

And that's why I say that if one could actually, as a group; and for that reason I give it as a task. That means Monday...no; that means Wednesday—tomorrow—Thursday, and Friday. Only three days out of your life. As if during three days you watch yourself; as if during that time you take care that you do not make any unnecessary, let's say, 'noise' or 'talk,' any unnecessary interest that you wish to express. That you are very careful in whatever you are doing. That you are austere, not only with your stomach, but with your mind, with your feeling.

Sometimes the expression is used, 'as if one walks with God.' But we can say simply, that I want to walk as if I could behave as a Conscious man, as if that what determines how to behave would be my Conscience. And for three full days from early morning 'til late at night when I go to bed, I will remember at any one time in my talk, in that what I wish to

do with others, in that what I feel for them, what I wish to remember at such times for them, to see that there is not a particular kind of a word said without any thought, in thoughtlessness harming and hurting, and not to send any thoughts to anyone for which one does not wish to remain responsible, which—about such thoughts—which may sometimes without any question leave you because you don't know how to control them. So that there is among us, when we think of each other, that kind of a thought. Not the question of thinking so well of each other. It includes that what are the manifestations with which we are familiar, and that we recognize that what a person is, and it has nothing to do with what is right or wrong in accordance with the standards of ordinary Earth. It has to do with that what is the substance of one in relation to that what I hope as potentiality might grow out, or the wish for them that they could use that what is an opportunity for their life, that they then—I hope with my wish—that they could use it. So that towards them I constantly will have a feeling of affection, and wishing to express it or not always to express it, but deep down to have it with me, whenever I think of anyone of this group during the next three days, that something in them is taking place for their benefit and for the benefit of Mother Nature, to free Herself from the terrible troubles we as mankind have been causing Her to suffer, and on account of which such terrible things do happen, and for us to be much and much more careful about *anything* we do, or think or feel.

I simply hold this up as an ideal that you could strive for. And it is not for me to ask you to report on it. And honestly, I don't want to know it. I don't even want to know where you fail and that you fail and when. Because I presume; it is much better for me to assume the highest ideal state, as high as possible, by giving each one the benefit of the doubt, and that whenever I may even see others and would in ordinary life judge them, that I will constantly see them projected against that kind of a screen. And the screen for me means the wish to understand that what is and what belongs to the Lord. So that I could

see those who wish to Work that way, as members of a Group in Reality, and not something that happens to come together every once in a while on a Tuesday. Because I lose track of you, and I think of you many times; and whenever I think of what it is that we are trying to do, and whenever I criticize myself with my stupidity, thinking sometimes that certain things can or cannot, and what do I know about that kind of a wisdom that is required for the particular understanding of it.

So, in that sense you might say, I'm much more 'tactful' for myself to concentrate on that what I know of my own world and to see that within my own world I try not to transgress. That I put up for me during three days a certain framework, and that I wish by my own volition to live within it, and that I say that that would be an 'intentional framework' in which I know what the conditions are, of being quick on the trigger and being affected and letting myself go, or having a word out of my mouth before I even can control it; that I do know that it does not belong to that what I set up now when there is austerity in thought, when there is real care and loving for those who are honestly trying, so that I always will then remember how it is for them, because I will remember how it is for me.

And when I say it is for 'me,' I see myself as I am, and I see what are the failures from an ordinary life standpoint, and I see how difficult it is to accept the conditions which I have created for myself and in which I happen to live, and to which I react in certain ways. And then, knowing how bound I am, that at such a time realizing that that is what keeps me, and that is what keeps me, and that is still a task, and that still ought to be done because the Lord demands it of me; that then I'm honest in such statements to myself, that I say, "I will try and this time with the help of those who can understand even a little bit of
side 2 what I mean, I will be able to fight against the influx of such bad Zilnotrago." It will help us; it will help, you might say, 'cement' a certain relationship. It will make it much more

dependent on you.

It's the one thing that I've considered; because we have said sometimes you can ask questions, and we tried it the second time we were together and it was not right, because sometimes it's difficult for you to express what you really feel and maybe you cannot. And maybe for many of us the level at which the different people live is not alike, and that therefore the questions are not sufficiently homogeneous, even. And so from that time on, thinking what is it that we can do together, that nevertheless will remain—the particular attempt that each person for himself must make, like he would make when he would ask a question—that in this sense it is again up to him. But I can have the belief that there are others who, like myself, would make such attempt by getting up tomorrow morning, and not to be lazy in that what I think. And immediately, if I can then, place that what is important for me for that day, right there in front, and try to hold on to it during that day and not to let go.

Don't falter. The first day will be new. It will be fairly easy. Fairly easy. You will forget, but you will bounce back. It does not mean it will be ideal, but the attitude will be an overall positivity. The second day is going to be extremely hard. At such a time you will *really* have to hold on. You really will have to tell you(self) time and time again the purpose, why you want to do this kind of strange, extraordinary thing. Why did you even start it? Couldn't you change it a little bit? You will have your mind try to convince you not to want to do it any more: "One day is enough. Don't we have one day of austerity? Don't I know in one day what I am with all my traits of character? Don't I know myself already well enough? Why should I continue with this kind of an experiment when I already have profited by it the first day, and it is now a repetition?"

And it is exactly that repetition that is needed. It is like reading the Book for the second time. Because the first day will give you an ability; it will open your eyes to certain

things. And the second day, *that* is what you read with. You read with that what is the newly acquired knowledge of yourself. You put yourself on a different standpoint because you are different, and you are not any more as yesterday. But tomorrow or the day after tomorrow—that is, the second day –you will have to create conditions in which you are willing to continue to see yourself, and to continue to admit things about yourself, and particularly to admit how forgetful you are, and to admit how little such a thought, which can be strong the first day, will have diminished in the second day, as if sometimes not only that you don't wish it, but most likely that you won't even recognize of what is needed. That is why I say the second day is very, very difficult.

But, if you hold on, the third day will be glorious. The third day will enable you to be above it, and to be able to do that what you have to do with such pleasure. Because you have found something that is you, and this is the aim of the exercise. It is the aim for oneself. It is the aim, by means of Work for oneself, that in the totality of everyone who tries, an atmosphere is created as a nucleus of some kind, which in time, and will definitely, have a certain result somewhere—not knowing where, but it will be there because that's the trust one must have in light. If there is a God and one trusts Him, then one must know that that is to be trusted at *any* time.

And the third day you will be able to understand what you are. You will have been able to find out what prevents you, even for ordinary Work on oneself. You will be able to settle affairs of yourself. You will be able to be free from a hell of a lot of things that now make you bend down. You will be able to stand up straight and look things in the eye and say, "This is the road and the direction in which I want to go in ordinary life."

Because we are talking about ordinary life, now, and we are talking about ourselves, how we are in ordinary life, if we wish in some way or other to become Conscious men, how we should behave then. And this is a means of finding out how to be a Man.

Do not do it longer than three days. The energy that is required for this kind of an effort is tremendous and it can be made during the experiment. It can be made as you go along. As it were, 'pay as you go.' You pay constantly with that what you make because you give it again and again for the formation of an 'I', or that what the 'I' is observing, to behave in a certain way as if His Endlessness is beckoning you, and that you, all you have to do is to walk.

The results for this group can be extremely useful, of course. It is something that I would like very much because it is so necessary to learn to understand each other, and it is one way by which you can Work and silently cooperate with each other. You've *got* to learn how to Work together. You have to make it a task. You just cannot go on the way we are doing all the time. We just cannot continue to live with business as usual, to go through the same goddamned stinking nonsense that we always go through, including that what happens here at the Barn or wherever it may be—Amity or the rest of Warwick. There is so little change in behavior, and all the time when it gets a little looser and looser, there are more stupidities that are committed in the name of Gurdjieff.

Make up your mind that either there is Gurdjieff somewhere in your life and that certain changes have to take place in you, and you're not going to be just always the same way. It's got to show that there is something alive; that's what I ask you as a group, in order to find out what it is that makes you believe in the validity of trying to become Objective. Why shouldn't it affect your anger? Or the way in which you can speak? Or the way you can control your temper? Or the way you feel that you have to show certain things to others in a certain way and not have your goddamned vanity constantly be there and being afraid that someone else will step on your toes, and if they do, that you can swear at them. And it's not pollyanna; it's not a question of being a goody-do-good and a good-doer! You just behave like a good man! But a man who knows where he is going

and what he wants to do, and is tolerant and leaves room for someone else and tries to be sufficiently affectionate to be able to show that there is something alive in him, who cares for someone!

This is the reason of this group. Almost, I would say, to reform you, to make out of *us*—that is why I've said in the beginning it was very difficult to select people. And that's why I have put the pin on your nose, because I'm not going to let you go! If you wish to go, out you go. If you stay, I won't let you go. I will tell you the truth to the bitter end. I simply say, "Wake up!" But then I also say, "In God's name."

Why the hell do you think Gurdjieff lived? Why do you think there is meaning in Objectivity, in that what we profess to be interested in? In the activity of Work, in the application of what you know, in daily life, what is the reason that you believe that Objectivity will set you free? Show it! - that it already sets you free in certain ways. And pray to God that He will help you, to show you how to be, when it is needed for certain circumstances, that certain states of your Being are scrutinized by yourself and that your Conscience will actually be there present to weigh you, and that there is enough in your mind that you can stammer a little prayer to the Lord, hoping that He will protect you, and that He will be merciful towards you; and there is something in you as your inner life that you believe in and that you must try to develop, and not just go on day after day the same old way, and the same kind of accidents and the same kind of irritation and the same kind of nonsense of defiling the atmosphere of the Barn or whatever it is. Jealousy! Sex! As you like it!

Try to remember those particular questions that affect a person in whatever he has to do, and how he has to behave, and how he has to learn how to control himself, and to be human, and to admit and to be truthful, honest, sincere, so that life starts to become alive in you! So that I don't have to talk all the time, but that you can by your whole attitude,

your posture, whatever it is that you represent, whatever it is that you want to show to others, whatever it is that you wish to go through the Gate of Heaven, whatever it is that you wish to take with you, that it is worthwhile for you. But become really honest and sincere about the attempts to Work on yourself, and not to say all the time, "I cannot do it," or just a little bit and, "it's too bad." It is too goddamned bad, if you don't wish to Work!

I would almost say, that's the task the Lord has laid on you. It is still necessary to realize that, that you have that as a task, young as you may be or old as you may be; it's a task for your life. It's a task to fight. Why was Mars chosen as the place where the telescope was erected? Ready to fight, but not boiling over. And in that state, to try to conquer, little bit by little bit, the damned tendencies that now still hold you back in your daily life, in relations with others, in that what you believe all right today, tomorrow is another day.

I tell you, tomorrow is not another day. Tomorrow is the prejudice...the precipice. Tomorrow is that what you will enter, into forgetfulness, if you don't Work. But Work is the attempt. Work is what you are capable of. Work is not accusing yourself that you ought to be more than you are. You can only be what you can be; that's your sincerity. And you do, then, the best in accordance with that. And when you then try, you will see that tomorrow perhaps is better or different, and that gradually, when you see these tendencies of yours, and you will in the next three days, if you, if you want to do this experiment, you will see and find out.

And I hope that each day you will send up a prayer, in some form, whichever way you want to choose that form, a review of the day as you were, an acceptance of that what you have been, the wishes that you can still ascribe to any one of the three centers, and where perhaps you have a chance to judge a little bit about the value, the relative value, and

gradually out of that distill an Objective value. That you become honest, utter sincere; that sincerity is on your lips; that it will come out of your eyes; that it will come out of simplicity of behavior. So that you find something worthwhile. So that even you may say you can change certain things.

But, it is not necessary to change. Don't look for it. You can. It doesn't matter, provided 'I' is there; provided the purpose for all this is Objectivity, which ought to be with you as an aim. And that even the three days, concentrated as they may be, only have one aim: the formation of your Kesdjanian body and the formation of your Soul. That's the only aim! It is not even to teach your body how to be austere. And it's not to teach your mind how to keep its mouth shut, or that your feelings can or cannot be expressed in a certain way. All of that and all those things are intermediaries. They are only stepping stones. They are only the means for one aim: that God may give me an 'I' that continues to see. That He may give me in my mind an understanding surpassing all belief. That He will give me in my heart such emotions that I am willing to sacrifice the rest of my body and my life for the purpose of becoming One with Him. And that in the posture, in the gestures, in whatever I call my face, in whatever it is as my voice and the way I want to use the vocal cords, and at what time even breath has to enter into the voice, and perhaps embellishing or perhaps emphasizing it, and whatever I can be in my walk and the consciousness of a purpose, that it may become apparent in the way I can walk towards the Sun.

My posture can indicate that. But the way I walk, as if such a time I am already, not only walking on air—it is as if the springiness of my feet lifts me up constantly one step after another without stopping really, without being lazy—but wanting time after time to remember that my feet are there to make the world, the Earth, turn around. That I leave the Earth with every step, and being for one moment, because of the springiness of my feet,

a little bit free. I lift my one foot, but I come back again on the other because I know I am not free. But what do I accomplish? Equilibrium between my feet, and so I shift the weight from one foot to the other, to the other, to the other, and I walk.

That is how a man walks through this life on Earth. That is how a man remembers how he was and how he wishes to be. That is how he knows that what he is now. That is how he feels, and that is what he communicates to others of a like nature, saving that what is the purest of his emotion for the purpose of knitting a silken thread which will connect him with the totality of all things.

You understand now why we have Tuesday. You understand, now, the *utmost* sincerity that I wish regarding Work, for your sake. And I say, again, it does not matter if you understand what I'm saying. It does not matter if you can understand where it is placed by me. If you understand the motivations of me saying it, and whatever the judgment is that you might have in being able to accept these kind of notions or not, all of that is of no concern to me at all. In saying these kind of things, I am compelled to tell you what I think is needed for us. I hope it can be actualized, because in doing that, I have great hope that conditions among ourselves will change in such a way that the level of the Bam, the level of the Work here, the level of the surrounding country, the level of Amity, the level of the different houses we now occupy, where there are so-called 'representatives of the ideas of Gurdjieff,' that that will happen in such a way to be changed that there will be a recognition of some kind—I cannot describe what—but that it can become known. That in the presence of this kind of 'commune' there is Work, and not 'work' so-called that leaves one through one's long hair. But Work that is within oneself and comes from the right place, from inside out.

Work that is based—and I use that word now—'understanding' of one's inner life. It's much deeper than the understanding of life as a whole. In understanding that what I

really am and understanding it, I not only have knowledge, but I also know what to do, because that is the test for my understanding, to be able to use my inner life in the expressions wherever—that is, the expressions of my behavior—whenever I am allowed by my Conscience to show that what is really me and what is allowed for me to be kept for the relationship of my Conscience towards my God, and which for me always will remain untouchable, a secret for others: the fullest clarity for myself.

Again I say, you don't have to report. You don't have to tell me you will do or not do. You feel, you think, you do, whatever. And I don't even express my hopes. Because what is the use of a hope when there is not enough to hope for? That what I hope is your understanding and I don't know what it is. I hope that you can be sincere in accordance with the level of your Being, but I cannot hope for your potentiality, because you are the only one who knows the actuality of the level of your Being. No one else knows it. And therefore I cannot hope for anything, than only sincerity.

I hope to see you next week. Goodnight.